

A
PEACE-OFFRING
TO
G O D

For the Blessings we enioy vnder
his Maiesties reigne, with a Thank-
giuing for the Princes safe returne
on Sunday the 5. of October.

1 6 2 3.

*In a Sermon preached at Manintree in
Essex, on Thursday the 9. of Octo-
ber, next after his Highnesse
happy arrivall.*

By SAMVEL WARD of Ipswich.



L O N D O N,
Printed by *A. Math.* for *Iohn Marriott*, and
John Grismand, and are to be sold at their Shops in
St. Dunstons Churchyard, and in Pauls Alley
at the Signe of the Gunne. 1624.



TO
THE KINGS
MOST SACRED
MAIESTIE.

THe Altar of Incense was compassed about with a Crowne of pure Gold.
a 4 Gra-

Leuit. 3.

The Epistle

Gratitude is a rich, and
royall Vertue best besee-
ming the best Princes,
which haue the best
meanes to expresse, and
the most cause to excite
them thereunto. The
meanest Subiect follow-
ing the Mill, may bee
as thankesfull as the grea-
test Monarch sitting
upon the Throne. But
between the effects of their
thankes, there is as broad
a difference, as betweene
the

Dedicatorie.

*the Acts of a Gyant, and
a Creeple, whose fortitude
may yet bee equall.*

*A priuate man praiseth
God vpon a tenne-strin-
ged, a King vpon a ten-
thousand-stringed Instru-
ment, vpon the lowd-soun-
ding Organs, hauing so
many millions of Pipes,
as there bee men to whom
their Authoritie, or Ex-
ample reacheth. The
fruites of Constantine,
Theodosius, and such
good*

The Epistle

good Emperors grātitudes,
haue been Religion plan-
ted and promoted, Chur-
ches erected, Idolatrie
suppressed, wholesome
Lawes enacted, and exe-
cuted, which makes Di-
uines doubt whether such
Kings were well aduised,
though much applauded
in Storie, who vpon victo-
ries obtained, not layed
downe onely, but wholly
layd off their Crownes,
and resigned their King-
dome.

^a Elesban Rex
Ethiopum.
Niceph. lib. 17.
Fernandus Rex
Castilie, Rodori-
cu: de rebus Hi-
spanicis, lib. 4.
Fox To. 1. Mar-
tyrolog.

Dedicatorie.

domes to God, not considering they might better haue paid their thanks to him in kind, as Kings; then in priuate deuotions as Monkes. Dauid was therefore a man after Gods heart, not because a King, but because a thankfull King: the sweet Singer of Israel, not for his Poetry or Musicke, but for his gratefull Hymnes composed and sung to Gods praise

The Epistle

praise vpon euery fresh
occasion; and hee calles
vpon Princes and Rulers
three times in one verse,
because they haue three
times the cause that Sub-
iects haue, who haue but a
single share in those bles-
sings, which ioyntly meet
in the head of Soueraign-
tie. Hee often puts the
thorne to his Breast, as if
he found some obliuion
there, or unwillingnesse:
yea, he often calls
vpon the Angell, eyther

b Aug. in Psal.
145. quasi tacen-
tes inuenerit
Angelos hortatur
qui tamen nra
quæ tacuerunt.

Dedicatorie.

implying the worth of the worke, or else that the best alacritie may admit excitation. 'Alphonfus, that renowned King, in a speech to the Popes Embassadour, professeth he did not so much wonder at his Courtiers ingratitude to him, who had raysed sundry of them from meane to great Estates, as at his owne to God. How acceptable an offering shall this bee to
God,

c. *Aeneas Syl-
vius, lib. 4. de di-
ctis Alphonfi.*

The Epistle

God , if it may kindle
the least sparke , or ra-
ther blow those coales al-
ready flaming in your
royall Breast , or testifie
our gratefulnessse to him
for his infinite , old and
new fauours to your Ma-
iesties Person , and
thereby in your King-
domes. For all defects
in it , the Title pleades
Pardon , and Accep-
tance : Euen GOD
himselfe allowed a Fe-
male

Dedicatorie.

male in Peace-Offe-
rings, not admitted in o-
ther kindes. Gratitude
hath set a price vpon
meane Presents. The
forme of a Sermon will
not disparage the subiect
matter. The best Mo-
numents of Constan-
tines Gouvernment, is a
gratefull Sermon, recor-
ded at large by Euse-
bius in his tenth, whose
blessed, and much ho-
noured dayes, God make
yours

The Epistle, &c.

*yours equall and exceed
in length and happinesse.
So humbly and heartily
prayer*

Your Maiesties most
loyall and thank-
full Subiect.

SAM. WARD.



A
P E A C E - O F F R I N G
T O G O D :

O R ,

*A Thankesgiuing for the
Princes safe returne.*

I. THESS. 5. 18.

*In all things giue thanks, for this is
the will of God in Christ Iesus our
Lord towards you.*

M Ay an Herauld find
out a rich Coat of
Armes vngiuen,
then may a Diuine
meete with a profi-
table subiect vn-
handled. *Gratitude*, a vertue whose
beau-

Virtutum laudatissima &c. Sen.

Basil entitleth
an Homily of
giving thanks,
but the subject
matter is of
bearing afflictions
cheerfully.

beautie so equally blazeth in the eyes of all, whose name sounds so pleasantly in the cares of all, whose contrary is so odiously censured of all, to whom hath it been beholding for so much as a small Tract or Sermon? What Diuine hath bestowed so much cost vpon it, as to acquaint vs with the Nature, Kindes, Canons, and Motiues of it? Men I confesse, had the vse of Logicke before the Art was penned; and so *Dauid* the King of all gratefull persons with other the seruants of God in all ages haue in abundant measure expressed their thankfulness; yet no man will denie, but that rules, and directions orderly collected, and compiled, doe much conduce to a more liuely and certaine practise, then wilde and vnguided affections; and such helps Gods Spirit in ordinary despiseth not.

All

All that I shall vpon this sudden and extraordinary cause of publique thankes vndertake, is to bee as the Wheele to the Bird, which with its course noyse setteth better Musicke on worke; and out of this short Text of Gratitude, indeuour to bring some light to the dutie enioyned, *Giue thankes.*

Secondly, to shew the extent of it's matter, *In all things.*

3. To inforce the practise frō this motiue of motiues, *For this is the will of God in Christ Iesus our Lord.*

Fourthly, to bring it home, and apply it, *Towards you.*

In handling whereof, if I shall procure any whit the more tribute of thankes and praise to God, I shall attaine that which is the Queene of all causes, the end of my labour; yea, that which is the Queene of all ends, Gods glory.

Giue thankes. The nature and

Grace
reflected

Echo to the
trumpet
of the
Benefactor

grace of thankfulnesse consists in a kindly reflexion of Honour vpon the Benefactor for the benefit receiued. Looke what perfection a solid Body giues to the Sunne beames, which hauing obscurely passed thorowe the tranfluent Ayre, are by it made to rebound with a spreading increase of their lustre and heate. Looke what such an Eccho as the seuen fold porch of *Thebes* is to the sound of a Trumpet, such is Thankfulnessse to the Benefactor. And therefore in reference to Parents is the summe of pietie; to Equals, of amitie and humanitie; to God, of Religion: yea, the very prime and summe of all Vertues and Duties, because it most directly and fully promotes & atchieues that which is the ende and scope of all the Creators workes and gifts, *His glorie: Hee that praiseth mee, honou-
reth*

to God.

5

reth mee: and contrariwise, they glorified not God, neither were thankful.

Rom. 1.

Vide Thomā secundā secundā questione centesima sexta.

To discusse here these Schoole-
Queries, whether it bee a part of
commutative or distributive Jus-
tice, whether a generall vertue or
speciall, distinct or confounded
with Pietie and Iustice: whether
voluntary or bounden; whether of
debt and by Law, or meere honestie;
whether the innocent or the
penitent be more obliged; whether
it may ad-equate or surpasse the
benefite, were to trouble your
heades with frigid subtilties, in
stead of warming your hearts with
profitable matter. A thankfull
man had rather by tenne times
learne how to discharge this bond
of needfull dutie, then to vntye
these knots of curious wit.

To such a one I content my
selfe to giue the olde Tripartite
rule,

A 4

Corde, ore, opere,
 Bradwer. l. b.
 2. cap. 23.
Conscientia, lin-
gua, vita. Aug.
 in Plal. 148.

Leuit. 3.

By how much
 spring water is
 better then
 plash water, by
 so much handy
 hearty, then
 wordy thanks.

rule, let him see that his *Soule*, his
Tongue, and his *Life* beare their
 parts, discharge their severall of-
 fices in glorifying God, that so his
 thanks being *Cordiall*, *Orall*, and
Reall, they may bee compleat and
 accepted of God. And first let
 them make sure of the first, espe-
 cially when hee hath to doe with
 God, the Maker, Searcher, and
 Iudge of the Spirits, who in these
 kindes of Offerings loues the fat,
 and the inwards: the deeper and
 hollower the belly of the Lute or
 Violl is, the pleasanter is the
 sound; the fleeter, the more gra-
 ting and harsh in our eares: the
 voyce which is made in the mouth
 is nothing so sweet as that which
 comes from the depth of the
 breast. *Sing with grace in your*
hearts is the best tune to all the
Psalmes, without which if one
 could descant with the voyce of
 an

an Angell, hee were but as the found of a tinckling Cymball. The very *Alpha* and *Omega*, the principall and totall of our thanks with God, is as *Bernard* ends his Epistles and Counsels to one that enquired of him what God required of man, *Giue mee thy heart*, or keepe all to thy selfe. If *Benjamin* come not, all the rest may stay behind. Vnlesse therefore thou meane to offer the sacrifice of fooles, and the lippes of calues, begin and end as *Dauid* his Psalmes, *My soule praise thou the Lord*. Take also *Dauids* Commentary, *And all that is within mee praise his holy name*. The first worke is of the vnderstanding to iudge of the worth of the benefite, to consider the vnworthinesse of the receiuer, to studie a *Quid retribuam*. A foole cannot, and a proud man wil not be thankful; the first, because hee cannot estimate

*Tota estimatio
ad animum
redit. Sen.*

Psalm. 103.

estimate and weigh in the ballance of Iudgement, the value of the fauour conferred vpon him, or through melancholly conceitednesse will not see what God hath done for them. The second because hee conceiues it no more, if not lesse then his due and desert, which is the reason that an Heretique ouerweening the strength of his naturalls, or the merit of his works, cannot be thankfull; which taught *Prosper* wittily and wisely to entitle his Poems *Contra ingratos*, without further naming the aduersaries of Gods grace. A rash man cannot bee thankfull, who for a fit onely and brunt, sends vp an extemporary *God bee thanked*, whereas he ought fixedly, and seriously to studie and deuise how hee might cast most honour vpon his good God for his bountie to him.

The

The second care must be had of the Memory, that a deepe impression bee made, frequent refreshing and refraction bee vsed with *Dauids* watchword, *My soule, forget not all his benefits*; which made him write downe his passions, and giue his Pſalmes the title of *Record*, or *Remembrance*. Obliuion is so farre from excusing, that it selfe is the worst kinde of Ingratitude, excluding all hopes of future thanks, and arguing a slight esteeme of fauours past, which so soone haue set them behind backe, and out of sight, in some blind corner of the mind. Our Memory is a naturall mother to iniuries, a stepmother to benefits, for the helpe whereof our gratefull forefathers were wont to erect Pillars and Monuments, stampe Coines, giue names to Places, dedicate Dayes, and keepe anniuersary Feastes, that so they

A Peace-offering

they might preferue a *Vestall* fire in their breasts, and not serue God with a flash of ioy and blaze of thanks. A third worke is the warmth of the affections, which if dead and cold, how can any fumes of *Incense* ascend? Excesse of ioy and gladnesse is in stead of thanks, which the neerer it comes to a rapture and extasie (such an one as *Peter* was in, when he wot not what hee said; or the *Iewes* comming out of captiuitie, faring as one in a dreame) the more pleasing it is vnto God, though it expresse it selfe in abrupt and exorbitant passions and gestures, such as *Dauids* dauncing vnseemely in foolish *Micholls*, but most comely and kingly in Gods eies.

These actes of the soule are often all that God requires, but alwaies the best fountaine and spring of thanks, which sets the price vpon

vpon the Offring ; and makes the Turtle of the poore as welcome as the Oxe of the rich, the Cruse and Mite of the Widdow more worth then the Riuer of Oyle and treasures of the wicked.

All this is but intrinsicall and immanent thanks; but Gods fauours are too great for one mans heart to comprehend or requite: and therefore hee will not haue them die in the breast of one man, and lye buried in silent admiration, but requires a transitiue expression and publication of them. How many aydes and witnesses doth *David* summon to assist him in this worke, the Mountaines to leape, the Flouds to make a noyse, the Hills to clap ther hands: and which of his muscicall Instruments doth hee not call vpon? Sundry helps and signes of thankfulness hath Nature and Art found out
and

A Peace-offring

and vsed ; ringing of bells, displaying of banners, pompe and feasting, lights and fires, which while some condemne, they come neere his fault that asked, *What meaneth this wast ?* yet are all these but a poore and sencelesse kinde of sacrifice performed by reasonlesse Deputies, if the thanks determine and end in these without more significant expression. Cheere of the countenance, gestures of the body, leaping and dauncing are but dumbe shewes, the best Interpretour of the minde is the tongue, the glory of man, and glorifier of God. *My tongue shall tell of thy wondrous actes, and my lips shall neuer cease to publish thy praise.* This was all the fee Christ expected for his cures, *Goe and tell what God hath done for thee:* words seeme to bee a poore and sleight recompence. But Christ (saith Nazian-

Nazianzene) call'd himselfe the *Word*, and good words comming from a good heart are of great accompt and force with God and man.

David enuied the Birdes that might in their kinds sing Gods praise in his Courts, and in imitation of them, who set themselves on the highest tops of Trees whence their notes may bee furthest heard, he laboured to spread Gods prayses in the greatest Congregations in *Sauls* Court, in all Companies hee came in, in the Temple it selfe. By speech one mans heart conueies into another the cheerey conceptions and passions of his soule, and so multiplies praise, and sets others on worke to blesse God with him, & the more the merrier, & the more mirth the more thanks; the greater the flocke, the cheerelier noife; the

the fuller the Quire, the lowder the Musicke, and one cheerely Bird often sets all the flock a chirping; one man showts, and the whole Hoste followes. *Iohn* heard a voyce from the Throne, saying, Praise yee our God, all his Seruants small and great; and immediatly a noyse as of many waters, and mightie Thunderings, saying, *Hallelu-iah*, for the Almighty reigneth.

Yet because speech is transient, and of life for the present onely, the Pennes and writings of thankful men haue beene of singular vse to transmit and conuey vnto Posteritie the noble Acts of God: one generation teaching another to keepe like praises in store, that Gods thanks may bee immortall in Succession, and Propagation. Such fruite may our Statute haue in after ages, penned for the perpetuation

petuation of Gods inualluable deliuerance from that Hellish-Powder-plott, were it as duely read as it was prouidently enacted.

When we haue giuen God good words, it remaines that wee giue him not words alone, but our reall obedience, preferred by God to all our sacrifices: slay not our beasts, but our beastly lusts; giue him not our goods, but our selues; not any dead, but a liuing and reasonable sacrifice. Hee that in way of thankfulnessse vowes and performes the mortification of one dareleng sinne, the addition of one good dutie, pleaseth God better then *Salomon* with his twentie thousand Beeues and Sheepe. Would wee know then how wee should perfect our thanks, walke wee with God, let vs doe righteousnessse, abound in Almes and Prayer; better our Pietie and

B

Charity

*Gregorius morali-
um ultimo,*

e 12.

*Per victimas
caro aliena, per
obedientiam pro-
pria voluntas
sacriatur.*

Non sola vox sonet, sed & manus consonet, verbis facta concordent, quando cantas Halleluiah manum porrige esurienti.
Aug in Psal. 149

Charitie, increase the workes of our callings, bring forth more fruit in our kindes: for with such sacrifices God is most honoured and best pleased. The Auncient and wonted thanks after victories & blessings, were reformation of vices, remouall of Idols, sanctions and executions of good Lawes, release of debts, bounty to the poore. The life of thankfulness consists in the liues of the thankful; otherwise it is but as one should sing a good song with his Voyce, and play a bad one on his Instrumēt, which would make but a blacke *Sanctis*, and become such Saints. He that saith, *God be thanked* with his mouth, and in his life remains reprobate to euery good worke, hath the shew of thanks, but the power of ingratitude, and is neerer the curse of the Fig-tree, full of leaues, and emptie of fruit; for

for God is not mocked with words. Wherefore, O thou vaine man, iustifie thy wordes by thy workes, and thou shalt bee blessed in thy deedes, and God, by the poore, blessed for them, who hath himselfe no neede or profit of our workes: but as great men turnes ouer his fees and thanks to his poore Followers & Seruants, and els vs in plaine termes, he reckons that done to himself which is done to the least of his; & smells as sweet a sauer of *Cornelius* his almes, as of his prayers, and counts himselfe as much honoured by a good house-keeper as by a Church-frequenter: but best by him that is both in truth, and from faith. A
 * new Song becomes not the olde mans mouth, & let him sing a new song that leads a new life, and thats the best harmony and makes the best Musicke in Gods eare.

*Canticum nouū
 & vetus homi
 male concordāt,
 cantet canticum
 nouum, qui noua
 est creatu a qui
 nouam prestat
 obedientiā. Aug.
 in Psal. 149. c. 161
 lingua tua lau-
 des Dei cantillat
 cuius vita sacri-
 legium exhalat.
 Idem in Psal. 23.*

In all things. Now I haue shew-
ed how thou mayest and must bee
thankfull; if thou aske me where-
in, or for what, I will aske thee,
what thou hast of thine owne, and
what of right and desert? If no-
thing, then *In all things giue thanks.*
Wee haue heard that a thankfull
man needes a good iudgement:
but wee shall see that he needs no
invention, if his heart bee in tune,
all things will bring matter to
hand. *Gratitude*, is as large as
Logicke, that hath for his object
things that are, and that are not.
There bee fauours Priuatiue, and
fauours Positiue; there bee good
things bestowed, and euils kept
from vs; yea, the very euils that
doe betide vs are turned to our
good, and therefore we are bound
to giue thanks in all, and for All.
Not with a Collectiue thanks by
lump and whole sale, with a *God*
bee

bee thanked for all his benefites, but distrioutiueky keeping a Bill of the particulars, and duely thanking as we dayly receiue them. This distribution is best made by a iust gradation and Scale of discretion, ascending in our thanks according to the degrees of his fauours.

First, hee will bee praised in all his creatures, whereof wee haue the sight or the vse, euen as if we had a proprietie in them: for eue-ry one of vs haue no lesse benefit by the Sunne and Ayre, then if we sawe and breathed alone. The *Hebrewes* haue a Canon, that God would be praised in the least Em- met or Gnat, but magnified in the Elephant and Leuiathan; admired in the Sunne, Moone, Starres, Co- mets, Earthquakes, Thunders, and such extraordinary workes: the praise of his wisdom and power

*Raymundus in
Theologia na-
turali.*

*August in Psal.
8. tua voce
clamat, &c.*

*Public Bless-
procedence*

lyes asleepe, and dead in cuery Creature, till man actuate and enliues it. The Heauens and the Earth, and all things therein are sayd to praise God; that is, (sayth *Augustine*) when thou considerest their order and beautie, and praifest the inuifible Creator, they praise him with thy vnderstanding and thy voyce, which haue none of their owne, but are dumbe and sencelesse.

In all the workes of his prouident administration: and here let publique blessings haue the precedence in thy thanks. It's not onely selfe-loue, but want of Iudgement that makes fooles prize a domesticall and priuate welfare before the Commonwealth, and the good of the Kingdome, which is in it selfe the greater, and would in the long runne be greater to the particular man. Is any cost bestowed

stowed on the priuate cabbin, comparable to the sauing of the whole Ship: The very Heathens reioyced more in their countries good, then in their owne. Let Christians much more praise God for their Kings, Princes, and Rulers, by whose wise gouernment they may liue a quiet life vnder their Vines and Figtrees, and in all honesty and godlinesse worship God in their Chappels and Churches.

In all thy personall fauours : among which the priuatiue challenge a place; that is, such euils as passe by and ouer thee. Famous is the Story of the good Bishop, that seeing a Toad by the way, lift vp his heart vnto God, that made him not such a creature. And *Chrysostome* wills vs to walke into Hospitalls and Lazar-houses, that by the sight of others miseries, wee may bee occasioned to thanks for

Chrysost. ad Stagirium. Epist. 3.

our owne freedome. Euery man that sees another stricken, and himfelfe spared, is to keepe a Passeouer for himfelfe.

In all the crosses that doe befall vs; yea, happily more then in them we count and call blessings; to call for afflictions wee haue no President, or Precept in Scripture; but to praise God for them, store of both: To count it exceeding ioy, because of the exceeding gaine; to count it an honour that wee are counted worthy to suffer, as the Disciples that leaped and sung after their scourgings; and in this theme *Basil* spends all his Sermon, which he entitles giuing of thanks in all things.

In all the gifts of God, whether for necessitie or pleasure, of Nature or of Grace, temporall or eternall, more for necessities, then for delicacies, more for thy bread

bread and water then for thy wine
and oyle, for thy clothes then for
thy lace and ornaments, for thy
health more then thy wealth, for
thy good name aboue thy Iewels,
the goods of thy soule aboue all
goods. *Plato* obserued this order
in his thanks, that hee was a man,
a Grecian, an Athenian, and *Soc-
rates* his Scholler. *Alphonfus*;
that he was a King, a Philosopher,
and a Christian: *Theodosius*, more
that hee was a member of Christ
in his Church, then head of the
Empire: *Paul* best of all, *Blessed
be God that hath blessed vs with spi-
rituall blessings in heauenly things.*
One spiritual is better then all cor-
porall, and one eternall then all
temporall.

*In all thy spirituall blessings,
preparations, preuentions, excita-
tions, motions, actes, confirmati-
ons, consummations, giue all to the
praise*

*Samuel the
Child of
many prayers
was also the
Child of many
Thanks*

praise of his grace by which thou art that thou art; chiefly in those thou hast most wanted, and earnestly begged, in these let thy praises answer thy prayers. *Samuel* and *Augustine*, children of many prayers and feares, were also children of many praises and thanks.

In all and above all, for him that is All in all, thanks and praises. For he is worthy who hath redeemed vs, and made vs Kings and Priestes vnto himselfe: and if thanks be the will of God in Iesus Christ towards vs, then sure I am it is his will, that all thanks bee giuen him for Iesus Christ, in whom all the promises are Yea, and Amen.

In all things, in all times, and in all places; so the very Context implies: pray alwaies, in all things giue thanks. Wish with *Epictetus*, thou wert of the Nightingales vn-

wca-

wearied spirit, cuer to bee singing day and night, at least with *Bernard* imitate the other Birds, which morning and euening, at the rise and setting of the Sunne omit not to praise their Creator. These must bee constant, set, and inuiolable times. Occasionall times are when benefits are newly receiued, which otherwise soone waxe stale, and putrifie as Fish: no part of the Thankes-offering might bee kept vnspent till the third day. *Hezekiah* wrote his Song the third day after his recovery: *The living shall praise thee as I doe this day.* And if hee had been as speedy in his thankes after his deliuerance from *Asbur*, It may bee (sayeth *Lauater*) his Plate had neuer been carryed into *Babylon*. All dayes of prosperitie & mirth are seasonable for thanks, as Birds sing more in cleare dayes then in gloomy. Let him that is
sad,

*Iſidor. in Levit.
Theodore.*

ſad, pray; and hee that is merrie, giue thanks. The Iewes three ſollemne Feaſtes were to bee kept in three cheerefull ſeaſons; the Paſſeouer, at the fiſt riping of corne; Whitſontide, at the fiſt reaping; Tabernacles, at the ende of Harueſt. God loues a cheerefull giuer. Chriſt willed his Paſſion ſhould bee remembred when our ſpirits are reſreſhed with bread and wine. *I will take the cup of Salvation, &c.* Our ioy which otherwiſe is a ſlippery paſſion, is then ſafe and ſanc-tified, when it brings forth thankſgiuing.

Were it not now ſuperfluous to ſay, to whom this thanks ought to bee giuen? To whom but to him of whom we haue all things? Yet wee had rather change the name, and ſhift the debt to any ſaue the right Creditor, aſcribing euent to Nature, Deſtiny, and For-

Vide Senec. lib. 3.

Fortune, rather then to the liuing God; which is as if one should say, he ought no money to *Seneca*, but to *Lucius Annus*, which are but blinde names of the same man. What is more common thē to rob God to pay the Instrument? The Fisher sacrificeth to his Net, the Husbandman will thank his dung-hill for his crop, rather then him that giues the increase. God allowes some praise to the Instrument. The sword of God, and the sword of *Gideon*: but when hee heares vs giue more to the ~~meanes~~ then to the Author, hee is iealous, and offended more iustly then *Saul* with the people for singing of *Dauid*s ten thousand, and *Saul*s thousand. Let *Salomon* haue his thousand, and the keeper of the Vine two hundred. *Adrian* and *Verus*, Emperors of old, *Selimus* and *Ferdinand* of late are taxed in History for

Gant. 34

for erecting monuments of victory to their horses, forgetting the *Lord of Hostes*. Let vs learne of *Paul* in right downe termes in all things to blesse the Father of our Lord Iesus Christ.

Thus all things inuite vs to thanks; and yet *Paul* foreseeing our backwardnesse and excuses, opposeth to them all the will of God in Iesus Christ: *For this is the will of God*. The vngratefull like vnto the fluggard, is wittie in finding out pretexts and pretences, making a clogge to hinder, of that which should bee his goad to quicken him. Gods name he will tell you, excels all thankesgiuing, his blessings are innumerable, and why should he attempt impossibilities? and yet the same man in seeking of wealth and honour, will shoot at the fayrest mark, though he take vp his arrow short. Heere vnlesse
hee

hee may doe all, hee will doe nothing at all : but Gods will is thou shouldest doe thy good will, and hee will accept thy will for the deed. And if thou shouldest say in thy heart, What addition shall my praise make to his honour, that is infinite and selfe-sufficient? was he not as happy before there was a man or Angell to praise him, as since? I might answere with a Schooleman, hee counts it an increase *ad extra*, in the notice and glory of his attributes, though *ad intra*, in the perfection and excellency of them he cannot increase. But I had rather answere with our Apostle, *It is his will*. But we haue need of his benefits; if hee will allow vs the profit, we may well allow him the praise; our emptinesse calls for the one, and to his fulnesse belongs the other. *Bradwardine* as thankfull an English heart as euer wrote,

*Nec deterior se
vituperatur, nec
melior flaudat
1107. Bernard.*

*Raymundus de
naturali Theolog.*

wrote, knits and vntyes the knot thus, Why should I goe about to pay that debt which is vnpayable, and by paying whereof I runne further in debt; for the grace and heart, the will and abilitie to bee thankfull is his gift, and for that I must bee further obliged, as *Dauid* when hee built the Temple. But *GOD* forbid, sayeth hee, that I should intangle mine heart in this chaine of Ingratitude, and breake asunder this my bond of thanks, because I cannot vnloose it: let mee rather knowe this to bee my happinesse, to whom I owe much, to owe more; to bee as deepe in his Bookes as I can, who loues to water where hee plants, to heape fauour vpon fauour, till he ouercome vs with fauour; to him let mee be euer owing, and euer paying, neuer discharged, but euer becoming more and more thankfull,

*Bradvvard. de
causa Dei, lib. 3.
cap. 23. Gra-
tissimus gratitudinis
vinculus alliger
ut gratior &
gratior fiam tan-
demq; in gratias
gratissime trans-
former.*

full, till I bee wholly transformed into thankfulnesse, and when all is done, account my selfe indebted and vnprofitable.

For this is Gods will in Iesus Christ. Gods will hath binding authoritie enough, but hee addes a winning word, his *will in Christ*, commending the dutie to vs from God by that louely Name. The force of the perswasion is, as if God should say to vs, Behold, I haue so loued you, as to giue you my Sonne, and with him all things; and what returne doe I expect? what is my will, but that in all things you giue mee thanks in his Name. Thanks is my will, and pleaseth my will, as sweet odours doe mans nostrills. Gratitude needes not, as other Vertues, Letters testimoniall, or commendatory. *David* often telles vs, it's comely and louely enough of it selfe.

C

*Molestissimum
Istud verbum
Rogo, Sen.*

praise

*Fox Tom Y.
a Agell li. 10. c. 5
b Pierius lib. 19.
Strabo lib 5.
Philarchus apud
Athenæum.
Gesnerus, &c.*

selfe. Prayer is profitable, but praise is honourable: to Aske is a troublesome thing, and a mendicant word implying want, and therefore comes hardly and harshly from vs; but praise becomes the Angels, yea the Sonne of God, and therefore should be welcome to vs. It is a grace and praise to him that giues, as well as to him to whom it is giuen. How renowned in all Story hath been the practise of this vertue in *David* to *Ionathans*, *Abimelechs*, and *Barzilla's* posteritie; in *Ioseph* to his parents; in *Hannah* (more honoured for being the Authour of a Song, then the mother of a sonne) in *Cromwels* to *Frescobald*, *Agrippa* to *Thaumastus* seruant for a cup of cold water in his troubles, *Egelred* to a Swineheard: yea, in brute beasts, ^a in Lyons, ^b Dragons, Eagles, and Faulcons, in Elephants, Fishes,

Fishes, Dogs: the contrary, most hatefull in *Iudas*, *Achitophel*, *Pharaohs* Butler, &c. not actionable, or finable by any legall or set mulct, as sufficiently censurable, but deserving, and left to excessse of hatred by Gods Iudgement, and so generally reputed of al, the summe of all disgrace; the worst, yea all that can bee said of a man; say this and say all; the maine sinne of the apostate Angels, and damned Spirits. Thanks the chiefe, if not the whole worke of the glorified Seraphims, who vent and spend all their burning fire in the flames of GODs praise. How cheerefully should wee redeeme time to this blessed worke? which because it is too large to be done in this span-long life, it shall euer bee doing in that eternitie. What like euidence hath a Saint of GODs free and princely Spirit residing in his heart

Sit illud meditatio frequens in hoc saeculo quod opus erit in futuro. Aug. Pla. 148

and tongue to this Frankincense, and free worke, wherein our ingenuitie is best tryed, not extorted from vs by our owne necessities, as prayer, nor exacted by Lawe, or drawne by shame or penaltie from vs, but voluntary, and therefore best testifying vs to bee of Gods willing people: which grace, where he giues, surely he will confer more of all kindes. For where doe men delight to sowe, but in fertile soyles, where they reape most? Where doe Musitions delight to sound their Instruments, but where the *Eccho* multiplies the most in their returne? But our profit is too sordid a motiue for this liberall vertue. Thanks is not thanks, if bribing and eying future fauour, if any thing more then the praise of past bountie, though there should neuer bee need or receipt of any more afterwards.

But

But our dulnesse hath need of all spurres. *David* the Nightingale of Israel sets many a thorne to his breast, that vigilant cocke clappeth oft his owne wings. An ingenuous childe desires no more but to know what his father loues. *Isaak*, if his dyet bee knowen, shall bee sure of Venison enough: and if *Saul* take delight in *Dauids* Harpe, he shall not want Musicke. A grateful Courtier desires but to know what the will and pleasure of his Soueraigne is: and this is enough, and aboue all other bonds to a man sensible of the benefits of Creation and Redemption. What else is the difference and preheminence of the Gospell aboue the Lawe, but Thankes the one, and Debt the other? Which made *Yr-sinus* iudiciously giue his Booke of Obedience and Good workes the title of *Gratitude*: which who so

C 3 sleights

fleights or neglects, vndoes and dissolues the whole bond of perfection, not of Humanitie alone, but of all Christianitie. God abhorring all that wee can doe with other respect or end, bidding the proud man and his merits perish, done in way of desert or pay, onely accepting that which is done in the name of Christ, in way of thankfulness for him and his merit, who is the Altar which sanctifies and graceth the gold and the gift to the hornes whereof it is best binding with the cordes of thanks all our offerings: who is the great Master of Requests, hauing a golden Viall ready to offer vp, and commend to his Father all the Incense of his Saints, and to giue a sweete odour and perfume vnto them, making the least Cup of water tendered in his name of precious account, without which
all

all is abominable : And therefore hee that would set a speciall glosse vpon his sacrifice of thanks, let him with the acknowledgement of his vilenesse (as *Dauid, Who am I and my people?*) craue acceptance in his name, in whom God is well pleased : for *this is his will in Christ Iesus our Lord, &c.*

That *Thanks* in *Thesi* and generall is Gods will, it is now out of question : but there is yet another clause in my Text, *Towards you*, which bids vs search, what is Gods will in *Hypothesi*, in particular. Towards vs : euen to vswards of this Nation, this Assembly, towards thee and mee, all and euery one of vs ioyntly and seuerally. First, it is requisite that we take good notice of our Receipts, and then balance them well with our Returnes ; and so shall wee see our Arrerages best, and what remains

for vs to doe. Marke we aduisedly what our owne Writers, Historians, Poets vsually applaud in our Nation; how they extoll our Climate, our Soyle, our natie Commodities, our Policies, Lawes, Orders, Peace, Plentie, Prosperitie, terming vs *Albion, quasi Olbion; Angli, quasi Angeli*. Can too much in truth bee spoken to the praise of Gods bountie, and blot of our Ingratitude? How hath he lifted vs vp to Heauen, secured this Iland with the seas of his mercies from all the world besides, and bordering kingdomes round about, setting it as a Queene in the middest of them, to heare newes of warres, pestilence, bloodshed, and desolations, not to feele the least disturbance from within or without, scarce to heare a dog barke against it's long cōtinued peace, vnmatchable in present or past examples.

Above

Above all, what a golden Candlestick hath he placed in it, furnished with oyle and lampes, I would I could say in euery shaft and pipe of it; but so as I may well resemble it to a bright skie in a cleare euening sparkling with Starres, though not in euery part, yet in euery Zone and quarter of it. What times can tell of the like light, learning, preaching, knowledge? Oh that I could say practise and thankfulness answerable. What an hedge or wall of fire and protection hath God made about vs? what glorious saluations from forreigne inuasions, from domesticall treasons, such as wil scarce be credible to after ages. Was *Israel* it selfe euer honoured with more? To all these, when for a while of late we were in a damp of griefe & feare in the absence of our *Prince* for a season, how suddenly hath hee blowne ouer that cloud?

1588.

1605.

*Factum est hoc
à Domino mi-
fisco in consilijs,
magnifico in o-
peribus, & est
mirabile in o-
culis nostris.*

cloud? how speedily and happily hath he returned him, that we fare as people in a dreame, can scarce tell how to belecue our selues, or how to expresse our ioyes enough; how hath he filled our hearts with gladnesse! Oh that I may bee able truly to say, our tongues with praise, and our liues with duties. In this fresh & last fauour of his, he deales mee thinks with vs as Creditors with slow Debtors, where they haue aduentured much, they will sometimes shoot another arrow in hope to finde and make good their former losses; as *Seneca* counfells his *Ebutius* to imitate the husbandman, who neuer leaues hulbanding and manuring the barren ground, till he make it fertil, to heape benefit on benefit; till hee awaken his vnthankfull friend, ouercome him with kindnesse, and in the end by some welcome good turne excite his

his dulnesse, and extort thanks by that for all the former from him. I would I were as sure God should speed of his end, as I am sure this is his end, to put vs to the blush for our former ingratitude, to winne vs at length to pay our debts and vowes vnto him. Some, and sundry of all sorts great and meane he hath, I doubt not, among vs, gratefull obseruers and receiuers of his blessings, like a few berries after the shaking of a tree, which makes him forbear to lay the Axe to the root for a while: but the common thanks which hee reapes at the hand of the multitude, is lukewarmnesse and Newtralitie at the best; in many lings after Superstition and idolatry; in the worst sort, desperate swearing, dissolute sabbath keeping, brutish drunkenness, and vncleannesse, falshood in dealings till all burst againe, vanitie

A Peace-offering

nitie in fashion following, without shame or modesty. These are the dregs of our times, & blots of our feasts, which if not amended, may not a withdraught of all Gods fauours, a remoouall of his Candlestick, the worst of all plagues, be as certainly foreseen, and foretold, as if Visions and Letters were sent vs from heauen, as to the 7. Churches of *Asia*? But I hope better things of our better sort, and loue as little as may be to haue mine eye & finger vpon these sores, wishing we might see such a Book-fire as wee read of *Act. 17.* made of all our clandestine Libels, seditious & malecontented Pamphlets. I speak not against the pretious balme of reproofe, no not oyle of Scorpions: let the righteous smite vs with plain & faithfull rebukes, and such smitings shal not woud the body, or break the head, but shewe vs our defects without rancor


rancor and malice, powring in no poylon and venome, but oyle and wine to heale our wounds, to excite vs to thankfulness worthy the blessings heaped & renewed daily vpon vs; and what is the best thāks, but nationall and personal amendment of life? and what thanks is enough, what Hecatombs of sacrifices are sufficient for a God that hath done so much for vs, and yet ceaseth not to doe vs good? I would know of the most ingratefull man what he can require of vs more then he hath richly & abundantly deserued, were it to halfe, yea to all the wealth of the kingdome? I take not vpon me to prescribe particulars. But suppose he should exact of vs this particular, which I dare say would highly please him, and would I am sure bee a most worthy and needfull fruit of our gratitude to him. I will
not

not mention a Ceremoniall, circumstantiall, superfluous matter of forme and order, but a necessary substantiall amendes of what all confesse to be amisse: a prouision I mean, of a sufficient maintenance and Minister in euery Parish of the Kingdome, a righting of what Popery hath wronged, a Restitution of what Religion first consecrated, Superstition misplaced, couetousnesse wholly alienated and impropriated. This could not in likelihood but prooue a cure of all the maladies spirituall and temporall, a dispelling of our Egyptian fogs, a disperfing of the Frogs that yet remaine as thornes in our sides, a quickening to all good workes of pietie and charity, a goad and spur to all kinds & fruits of thankfulness that God can require of vs. Haue I spoken of more then he requires, or we need, or of that which is impossible?

possible? the last will be the onely plea, but withall the plea onely of our ingratitude and infidelitie, not disability. Is it harder now to restore, then at first to giue? When God stirred vp his peoples affections, their Princes and Priests were faine to set mortmaines & bounds to their bountie, and stay their hands from giuing more. What were a Subsidy or two for God & his church? If God giue vs hearts, wood and the sacrifice will soone be found, & brought to hand; and till this be done, a iust brand of Ingratitude lies vpon vs. It's impossible for any application to extend to euery particular. If euery Soule would study thankfulness, God would direct to the best duties. If euery English man would kindle a Bone-fire in his owne heart, how would the flame break out, & shine abroad, and the smoke ascend vp to the

the heauens? If euery thankfull man would take vp his harpe, and sing and play with his tongue and hand a new Song of thanks, how lowd and full melody would it make, what ioy would bee on the earth, yea in the heauens to see our thankfulnes and amendment. It is but euery mans labour to sweepe before his owne doore, and euery mans Fagot to this fire, and the worke were done, & God pleased. *Giue vnto the Lord, you Potentates, glory and strength: giue vnto the Lord yc sonns of the mighty, worship and praise due to his Name! You house of Aaron, and you that serue him in his Courts, praise yee the Lord, and stirre vp others to praise him. Let Israel and all that feare him say, his mercies endureth for euer. What euer others shall doe, My soule, praise thou the Lord.*

A Post-script to the
Reader.

 Thankfull man is
worth his weight in
the golde of Ophir.
Could I bee as thankfull as I
ought to be, which, sure I am,
I neuer shall bee, yet can the
thanks of a meane man pro-
cure but meane honour to
God. Could I be as thankfull
as is possible for any one man
to be, yet single thanks is like
a single voyce, which makes
but simple musick. But could
I stirre vp thankfull intenti-
ons & affections in euery Rea-
der, for example in thy heart,
D whose

whose eye is now vpon this aduise, then wouldest thou also endeuor to worke the like in others; and so a small number by multiplication might prooue a large summe: as a great debt is often paid by a collection from many hands, which one poore mans abilitie could neuer haue reached vnto. That we may be aright thankfull, it is requisite that with one eye we obserue our finnes and euils both publike and personall; and with the other our favours and blessings, that the one may acquaint vs with our vnworthinesse; the other may preuent

uent malecontented vngrate-
fulnesse. Many a man would
be much more thankfull then
he is, if he had but an hint of
excitation and helpe of dire-
ction: as many a Scholler, if
hee had but a fewe Heads of
Common places, would bee
rich in obseruations, which
for want of such a sleight
helpe vanish in the reading,
and perish in the meditating.
Behold therefore, I giue thee
here a Register or Inventory,
which I wish thee to keepe,
and vse as a Table of thanks
due to God in kind, and neg-
ligently by thee paid. Which
when thou perusest, thou
D 2 mayest

mayest vnder euery Head in the space left of purpose, record, not all and euery fauour, which is impossible, but the most memorable, and thank-worthy; putting a speciall *Selab* of thanks vpon them, as *David* vpon his deliuerance from the Beare, Lyon, and *Goliath*. It cannot but reuiue thy memory, and quicken thy affections, so often as thou shalt seriously reuiue it.

*A Thankfull mans
Calender.*

CONSIDER in what times
and places the lot of my
life hath fallen. In what kings
reigne, in what nation, in
what town, vnder what Ma-
gistracy, and Ministry.

Publique.

What Parents, Schoolema-
sters, and Tutors? what wife,
children, and seruants hath
God blessed mee withall?

Domesticall.

*Personall
& priuatie*

What sicknesse haue I been
deliuered from? What dan-
gers, casualties by sea or land?
what suites and vexations by
law, or otherwise?

*Positive,
Corporall.*

What measure of health,
and strength of body?

Externall.

What talents of Wealth,
Birth, Office, Authoritie, Re-
pute?

What

What faculties of Vnderstanding, Memory? what helps of Arts, Sciences, Education, &c.

Mentall.

When & how my conuersion to God was wrought? what assurance of Gods loue in Christ, what peace and ioy in the Holy Ghost, &c.

Spiritual,

VVhat Progresse, growth,
and encrease haue I made in
grace, and in good duties of
my place and calling?

VVhat victory ouer tenta-
tions, and speciall finnes, olde
and inueterate customes of
euill?

VVhen thou hast written
downe some particulars, then
mini-

minister these Interrogatories
betweene God and thy selfe,
to thy conscience :

VVhat times formerly, or
now vsually do I take to pon-
der and take notice of Gods
blessings? what daily obser-
uation make I of them? how
many houres spend I weeke-
ly, or monethly in reuoluing
the memory of them? what
occasion take I to speake of
them in company, to Gods
glory, rather then mine owne
ostentation?

VVhat gaine haue my ta-
lents brought in to my Ma-
sters bankes?

VVhat

What benefit haue my brethren by them? of what vse is my life, parts of minde and body, &c. to my Countrey, Church, or Commonwealth?

What Almes and good deeds haue I done, or intend to doe?

What shall I render to God for all his benefits? how shall I adde to my former thankfulnesse? what good seruice may I doe him more then I haue, that men may glorifie my heauenly Father?

Brad-

Bradwardini grata ad
Deum Precatiuncula,
lib. 3. De causa Dei.

DA mihi mendicanti &
misero, qui tuus sum ma-
gis quam meus, imo non
meus sed tuus, vt tibi patri lumi-
num, cuius dona gratuita sunt
omnes boni motus, actus, habitus,
carentie malorum actuum, bona
positiua, priuatiua, gratias, quæ
mihi possibiles sunt agam maxi-
mas gratissimus. Da vt faci-
lius corde & opere faciam quam
ore proferam. Da iterum atq;
iterum precor, nihil vt mihi dul-
cius sit & delectabilius quam
hæc effectuosissimè affectuosissi-
mè

mè adimplere, incessanter semper
& ubiq; ab æte. no in æternum.
Amen.

Quoties tentatio superatur, pe-
riculum declinatur, vitium sub-
iugatur, annosa & inueterata a-
nimi passio sanatur laqueus de-
prehenditur, aut multum cupita
virtus obtinetur, toties personare
debet vox laudis ad singula be-
neficia. Bernardus in Cant.
Serm. i.

August. in Psal.

Quid est, tota die implea-
tur os meum laudibus? Sine
intermissione te laudem, in pro-
speris quia consolaris, in aduer-
sis

sis quia corrigis antequam es-
sem quia fecisti, quum essem quia
salutem dedisti, quum peccassem
quia ignouisti, &c.

FINIS.

quis corrigi non potest
semper dicitur peccator
saltem peccator, quia peccator
quis ignorat, etc.

FINIS

C 25054
23052

SL

REPRODUCED FROM THE COPY IN THE
HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION